THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (ISAIAH 54: 8).

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A CONVENTION OF CONFERENCE PRESIDENTS.

(*Continued from page 567*).

FRIDAY, AUGUST 25TH.

The convention met again at 3: 30 p.m., to hear the reports of the elders. After the opening exercises, President Hyrum M. Smith welcomed President George F. Richards to the mission, and expressed his gratitude to God for having granted him and his family, a safe voyage across the deep. He explained the object of the convention. "I have," he said, "called the brethren together in order that I might see them once more, before leaving the mission, and in order that you, President Richards, might meet them, and become acquainted with them. These are the brethren on whom so much depends. These are the men who preside in the conferences, and on whom you must depend. I thought it desirable that you should know them, and that they should become acquainted with each other."

Elder Jonathan Hunt, president of the Newcastle conference, expressed his pleasure at being present on this occasion. He had, he said, felt at times as if his field of labor were a very hard one, but he had gathered from the reports made at this convention, that the troubles were very much similar all over the Lord's vineyard. He had first labored in the Bristol conference, for four months and a half, and was then transferred to Newcastle. He would have preferred to labor under the direction of some other elder, but he was willing to do the best he could in the place he was called to fill. He had met with some experiences of a less pleasant nature, and he was thankful that there now were several elderly men in the mission, as young boys with plenty of means

were exposed to many temptations. Through following the excellent advice given by President Smith, he had been able to overcome many difficulties caused by the lack of wisdom of some who had labored in the field, and now, though the missionary force has been greatly reduced, just as much is accomplished as when there were more elders in the conference. The saints pay their tithing faithfully, and the *Millennial Star* account is up to the standard.

Elder Hunt referred to the work done by the local brethren. When he came to the conference, he said, the elders did all the preaching. Now local brethren are given every opportunity to take part in the work, and even the sisters are active, and this has proved a great benefit. The records of the branches had not been kept in the best order, and some of the organizations had died of neglect; but this had been remedied, and "I feel now," the speaker said, "that the Newcastle conference is well up to the mark, as compared with the other conferences." Some members there are, he added, who seem to be dead. They were converted to the elders instead of the gospel, and when the elders left, they remained away. The speaker was very hopeful for the future. He had not yet visited all the saints, because many addresses had been lost, through the families moving from one place to another without reporting the change, but they are visited as soon as they are found. The elders in the conference are united, and working together in harmony. They have found that tracting is the backbone of missionary effort, when done systematically, and they are teaching the saints to observe the Sabbath according to the Word of the Lord.

Elder Peter M. Hixson, president of the Hull conference, said he had looked forward to this occasion with anticipation of a time of rejoicing, and that he had received more than he had hoped for. The conference, he said, was in as good a condition as any of those reported. There are many local brethren in the conference, and they are doing a good work, as presidents of branches, superintendents and teachers of Sunday schools, mutual improvement associations, etc., so that the elders from Zion can devote their time to other missionary efforts. The elders are energetic and always willing to do all they can. Local brethren who have been held back for lack of opportunity, are now laboring diligently. A number of members, whose addresses had been lost, have been found. Some have expressed themselves to the effect that they did not care to come back to the Church; a few said they had joined other churches, and action has been taken against such. The saints are observing the Sabbath as well as can be expected. Many of the members take the *Millennial Star*. Some were owing for it and seemed indifferent, and they were not receiving it now, but others were found in their stead. The saints generally are

interested in the *Star*; they are anxious to get it, and receive great benefit from reading it. The saints are doing a good work by inviting friends to come to the meetings; in fact, they are doing more in this line than we can do. Elder Hixson said they had not done a great deal of tracting from house to house lately, because they had been busy looking after the members of the Church, and distributing tracts on the streets. They have had exceedingly interesting conversations with men on the streets, who have received their tracts with pleasure. Some investigators are taking the *Star* and lend it to friends, and more investigators are made by that means. Some good people have become acquainted with the elders on account of the excitement caused by the war. They have invited the elders to their homes, and felt a wonderful peace and a sensation of safety in the presence of the servants of the Lord. The saints have been marvelously protected, so far, from dangers, and the fact is attracting attention. The elders now in the field are good, humble, willing to work, experienced, and powerful speakers.

Elder George Brooks, Jr., president of the Irish conference, said that the conditions there were very much like those reported as prevalent in other conferences. Ireland, he said, is a beautiful country, and he could not see why the people there could not be happy. He had taken much pleasure in tracting, and had spent from thirty to forty hours in that kind of work every month, and others had done even more. Elder Brooks said he regarded the morning as the time for tracting. There are, he believed, thousands anxious to hear the gospel, but they were held back by religious leaders. They listen to the gospel, when they first hear it, with joy; but when they have heard the falsehoods circulated by opponents, they are blindfolded and can see no further. The saints enjoy reading the *Millennial Star*, and many who are not members, take it. One gentleman sent in his subscription, and added a sovereign to be used for some benevolent purpose. The speaker told an anecdote which should be preserved from oblivion. One lady had read the Christmas story, and was profuse in her praise of it. It was, she thought, an exceptionally fine story. "By the way," she said, "do you know the elders who figure in that narrative?" "Oh, no," was the answer; "no particular elders are referred to; the characters are fictitious." That settled it. "She has not," Elder Brooks said, "taken the *Star* since." That good sister will perhaps object to the parables of our Lord in the New Testament, if it should be proved that some of the characters there depicted are not historical.

Referring to the work in Dublin, Elder Brooks said there were good, faithful saints there, who pay their tithing regularly, and bear a strong testimony of the truth of the gospel, to the world. Elder Benjamin R. Birchall presides, and Elder Fred. Baker is

superintendent of the Sunday school. The blessings of the Lord had rested upon them during the late trouble; none of the saints had suffered the loss of life, or the destruction of property, and they acknowledged the hand of the Lord in their preservation. In the north of Ireland there are many denominations. The elders like tracting, and are doing a good work. They have many investigators at their meetings. They hold Priesthood meeting once a month. They have not turned the work over to local brethren entirely, but these are doing all they can to help.

Referring to the late conflict in Dublin, Elder Brooks said that there were two elders who showed a great deal of bravery. They went to the houses of the saints while the battle raged, and brought cheer and comfort wherever they went. Sometimes they were stopped at the point of the bayonet, but they were always permitted to go on, and the saints rejoiced when they saw them.

Elder James Gunn McKay, president of the London conference, began his report by saying that many of the remarks made about the other conferences were applicable to his field of labor, and that he would not repeat them. The London conference, he believed, was in better shape than it had been in the past. London is in the "danger zone," and the elders are sometimes assailed by mob leaders under the false pretext that they are "spies." But, nevertheless, people who deride them and say all manner of evil against them, come to "Descret," the headquarters of the elders, for divine protection, when they think they are in imminent danger.

Referring to the *Millennial Star* account, the speaker said the conference was behind, and had been so since 1910. He would make the suggestion that the entire subscription list be handled from the Liverpool office. He tracted whenever convenient, and the elders were sent out to distribute literature. He thought, however, that some new tracts were needed, based on modern conditions.

The speaker said they had an elders' class, which meets at 7:30 a.m. This helps them out and equips them for the day. They then go about the work as it is outlined. They try to visit every family once a month, and the visits are not of a social character, but the elders come in order to find out the needs of each, and teach accordingly. This has yielded splendid results. They hold district meetings, in which they teach the people to keep the Word of Wisdom, the law of tithing, etc. They also have monthly Priesthood meetings, where reports are presented of the work done during the past month. The saints rejoice in the gospel more than ever. There are thirteen branches in the conference, and almost all the work is done by local brethren. They are willing to work when they know just what to do. In the Relief Societies, Sunday schools, and Mutual Improvement associations, as well as the general meetings, the saints are taught their duties, and they are laboring with a free heart, doing all the good they can.

Referring to a recent report in the *Star*, the speaker said that a great reformation had taken place in those who hold the Priesthood. We know now just where each of them stands, and can build them up accordingly. Lately we have required of each brother and sister to bring a friend to meeting, and it is surprising to find what they can do in that direction, when they try. The saints are now preparing for the conference. Many live a long way from headquarters, and are poor. How can they meet with the saints? A committee has been appointed to solve that problem, and it has been found that a small crowd can go cheaper by securing a charabanc, than by using the railroad. Splendid results are obtained by letting the local brethren do the work, the elders superintending it. The Relief Society sisters are required to visit the members, and they do this gladly.

Elder McKay, referring to addresses delivered, said some speakers would come with practically the same sermon every time, and the people would go away without having received the spiritual food they needed. So this had to be corrected. We instructed them, the speaker said, to lay up a store of knowledge of the gospel, and have something for the Spirit to draw upon for the benefit of the people. He told a story illustrating the result of faith in God. A brother was asked to fill an appointment to preach the gospel. He had no means, he said. He was told that if he were willing to go, he would find the means necessary. This happened. He found work, was given more pay than he expected, and now he is willing to do anything required of him.

Elder Eben J. Robinson, president of the Leeds conference, reported that part of the vineyard in an excellent condition. The elders were united, he said. I have their confidence, and they have mine. The saints keep the Word of Wisdom fairly well. They observe the Sabbath, and attend their meetings. Frequently the elders go home with the saints to "tea," or supper, and use the opportunity to converse with them about the gospel. There are about forty members now in the army. We have just finished, Elder Robinson said, our branch conferences. We found six branches in which there was material for presiding officers. We have found brethren who formerly were not thought worthy of holding such places, and they are doing good, faithful work now. Local brethren accompany the elders every Sunday, when they go to a branch to hold meeting, and also when they go visiting. It has not been necessary to tell them what to preach; some of the local brethren are excellent speakers. The elders are up early and are laboring diligently; but they find no time for pleasure-seeking. The sisters are tracting and bearing their testimony, and they are doing a mighty good work. We had fifty-eight baptisms last year, and forty-one so far this year. As in other conferences, we have a few dead members, and some whose

addresses have been lost to us. We are doing our best to find these. The speaker said he had found many back numbers of the *Millennial Star* accumulated in the office. These had been sent to their members at the front, and they were eagerly read there and passed on in the trenches. Also songs of Zion had been sent to the boys, and they were being sung by the soldiers. We know this from letters received by the friends of those who received them. Priesthood meeting is held every month, and reports of the work done during the month are given. The sisters meet with the brethren the first part of the session, and then separate, and discuss missionary work. The sisters, as well as the brethren, make reports of their visits, and the results of their efforts, and it is surprising to contemplate what they can do. Elder Robinson read some comparative statistics, and closed by saying, "We have one hundred and sixty-six copies of the *Millennial Star* now in circulation, and we hope to secure more readers of it. All are well pleased with it. I have heard no complaint."

Elder John E. Cottam, secretary of the European mission, in a brief address, gave practical instructions on letter-writing, and other matters of business pertaining to the line of work entrusted to his care.

The session was then adjourned, after singing and prayer, till the following day.

Saturday, August 26th.

The convention was called to order at 11 a.m., with the same attendance as the previous session. After the opening exercises, President Hyrum M. Smith announced that questions would now be in order. He suggested that they be brief and germane to the work in which the brethren were interested. Among the questions put and answered, were these:

Eben J. Robinson: "What is to be done with members who move from one place to another, without notifying the branch authorities of their change of residence?"

President Hyrum M. Smith: "Find out, if possible, to what mission, stake, or conference, they have gone, and send their recommend to the presiding officer, in order that he may endeavor to get in touch with them."

John E. Cottam: "The rule is that when anyone moves from one conference to another, the recommend is sent to the conference president. If anyone leaves the country, a notice is sent to the office of the mission in Liverpool, and that notice is then forwarded to the Presiding Bishop's office, Salt Lake City."

President George F. Richards: "The rule in the Stakes of Zion is, that when anyone moves from one ward to another, the Bishop sends the recommend to the Presiding Bishop's office, and a duplicate to the Bishop of the Ward to which the member has moved.

Some Ward authorities do not always detect newcomers as readily as desirable, and, therefore, many members are neglected. But when the Bishop receives the notice, he will try to find them. A similar rule might be adopted here. A duplicate might be sent to the conference president, when known.

John E. Cottam: "When a member emigrates, the certificate is sent to the Presiding Bishop's office, because it is not known here what Ward the emigrant may happen to move into on arrival in Utah. Most often the emigrant does not know it himself."

President George F. Richards: "If the information is sent to the Presiding Bishop's office, the necessary inquiries can be made."

President Hyrum M. Smith: "Let the rule be, then, that the recommend be sent to the Presiding Bishop's office, through the mission office in Liverpool, with such information as can be obtained regarding the intended residence of the emigrant."

Israel C. Barlow: "What can be done with indebtedness left by elders who have returned home?"

President Hyrum M. Smith: "If it is impossible to collect it, the only alternative is to regard it as a loss."

George A. Simkins: "We have a few such accounts, but most of them can be collected. In the Eastern States an elder did not receive an honorable release until he had met any indebtedness he might have incurred."

President Hyrum M. Smith: "No cast-iron rule can be laid down. Sometimes elders must be given financial assistance."

Peter M. Hixson: "Would you advise us to ordain boys Deacons, if they are worthy?"

President Hyrum M. Smith: "Certainly; if they are good, faithful boys, give them something to do in the Church, and use your best judgment as to the proper age."

James Gunn McKay: "Would you take the Priesthood away from one not worthy of it?"

John E. Cottam: "It is held that when the Priesthood is confirmed upon any one, it remains until membership in the Church is forfeited."

President Hyrum M. Smith: "A man may be curtailed in his right to officiate in the Priesthood, until he complies with the rules adopted for the guidance of those who hold the Priesthood. I would not recommend that anyone who is unworthy should officiate in the Priesthood."

Parley M. Condie: "Should members who do not keep the Word of Wisdom be ordained to the Priesthood?"

President Hyrum M. Smith: "The rule is that unworthy men should not be ordained. Those who do not observe the Word of Wisdom, or the law of tithing, are unworthy. They should not administer the Sacrament."

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 14, 1916.

EDITORIAL.

CONVERSION OF A CHURCH.

ACCORDING to Russian papers, the Patriarch of the Syrian Nestorian Church, Mar Simeon Benjamin, has applied for permission to go to Petrograd, for the purpose of taking the necessary steps for the incorporation of his church into the Russian. The numerical addition to the Russian ecclesiastical domain would, by this transaction, not be important; but the event is, nevertheless, of considerable interest as marking the end of one of the oldest Christian churches in existence, and the failure of all efforts of both Romanists and Protestants to "convert" its members. A few years ago the total number of Nestorians was estimated at about seventy thousand, located in the Kurdish mountains, and around Lake Urumiah. They call themselves Chaldæans.

The beginning of the Nestorian church dates back to the time when Nestorius was Patriarch at Constantinople, in the first half of the fifth century. At that time the theologians were debating the two natures of our Lord—the human and divine. Nestorius insisted on distinguishing between the *humanity* of Christ and His *divinity*, and when the other Church leaders introduced the title, "mother of God," in their references to Mary, he resisted this innovation as unknown to the Apostles, and unauthorized by the church. Soon a roaring controversy blazed up. Cyril, bishop of Alexandria, was his most unbending opponent. After a rather hypocritical correspondence between them, the Alexandrian prelate denounced his adversary as guilty of damnable heresy, because he insisted that Mary was the mother of Jesus, and not of God. From Antioch came well-considered counsel to moderation, but Cyril was not in a mood to listen to calm advice. Under the impression that eastern prelates favored Nestorius, he turned to the west, appealing to the bishop in Rome. This prelate, pleased and flattered by the acknowledgment of his wisdom and importance, decided in favor of Cyril, and degraded Nestorius from his episcopal dignity, although he had no means of executing this sentence. Cyril, however, substituted twelve anathemas, or curses, for a deposition from office. The controversy raged until the council of Ephesus stigmatized Nestorius as a heretic. This happened before his friends from Antioch arrived. Those who favored him, even moderately, were excluded by Cyril, who had brought with him a retinue of mariners, slaves, and fanatics from

Egypt. Then the eastern bishops arrived. They proceeded at once to degrade and denounce Cyril. Ephesus now was the scene of violence between two rival ecclesiastical camps, until the Emperor, Theodosius, after vain attempts at reconciliation, dissolved the disorderly council, with this advice, "Return to your provinces, and may your private virtues repair the mischief and scandal of your meeting."

The outcome of it all was that Nestorius was banished from Constantinople, by the Emperor, after successful court intrigues by Cyril, and the Nestorians were virtually expelled from the Empire. In this condition they traveled through Persia, India, and China, Arabia, Syria, and Palestine, and gained favor among the Mohammedans and Mongols.

In the thirteenth century the Roman church began missionary efforts among them and made some converts, which were placed under the care of a Patriarch appointed by the Pope. During the last fifty years Protestant missionaries have been laboring among them, and there are some Protestant churches among the Nestorians. The remnant, it seems, has now decided to join the Russian church.

The controversy which separated the Nestorians from the rest of the church, takes us back to a time when there was no universally acknowledged pope; when the Patriarchs were equals, and when their decisions were not generally accepted, unless ratified by a council of bishops and other clergymen. There was no papacy then, and the claim that Peter was the first "pope," is, consequently, without foundation.

It is hardly probable that the entrance of the Nestorians into the Russian church, means a genuine, wholesale conversion. It means, probably, that those good people hope for Russian protection, and Russian prosperity, as a reward for the change of religion. The Patriarch will, of course, become a Russian ecclesiastical official, and receive a higher salary than the Nestorians could give him. There is little difference in the creeds of the two churches, as far as essentials go, and the old controversy of the fifth century has no longer any practical bearing upon their theology. It is practically forgotten, except as an historical curiosity. The exploits of the Russians in Armenia, may have hastened the decision of the Nestorian Patriarch, and quickened his desire to be under the protection of the mighty conqueror.

Keen observers of the signs of the times see, in the present prominence of Russia, the beginning of the predominance of the Greek church over the Roman. They point out that, with the fall of Constantinople in 1453, when the Turks became masters of that city, the Eastern division of the Catholic world was, practically, obscured and isolated, while the Western, or Roman, division became all-powerful. Now, they think, the time may be near at hand for a reversion of this situation. If Russia should carry her

banners to Constantinople and plant them there, she would restore the prestige of the Eastern church. Rome would lose her last political support, Austria, and become of much less importance in the world than its Byzantine rival. And it is a question whether the Anglican and Russian churches would not be drawn into a close alliance, each secretly hoping to convert the other by friendly contact. In Russia the coming prominence of the Eastern church is anticipated. Professor Sokoloff, an ecclesiastical teacher at Petrograd, is quoted as follows:

"But now arose the terrific conflagration of the great European war, into the funnel of which Turkey was also drawn. Its red flames, arising over Constantinople, have also lit up the existence of the Orthodox Christians in Turkey. More than once the all-consuming flames seemed to touch the Ecumenical Patriarchate, threatening to reduce to ashes the great auto-cephalous* church * * * But this must not be * * * It is our fervent wish that, in the nearest future, the Church of Constantinople shall stand out among the other orthodox churches of the east, in the true halo of its past martyrdom, and the well-earned glory of its true worth. So be it!"

Whatever the outcome will be of the present commotion in the world, one thing is certain: God lives and overrules all for the consummation of His plans and purposes. Kingdoms may rise, or fall; thrones may be set up, or be broken down; but, no matter how the affairs of men change, the outcome of it all will be the coming of the kingdom of heaven in power and glory. The kingdom of God has already been set up on earth, and it will go forth among the children of men, until the world is prepared for Him whose right it is to reign. Then He will come, and His will be done on earth as it is in heaven. The people of God are working for this here, on earth, and His servants behind the veil are laboring for the same purpose. The time is drawing near.

J. M. S.

RELIEF SOCIETY GATHERINGS.

Nottingham Conference.

The Relief Societies of the Nottingham conference met at 32 Crafton Street, Leicester, at 3:30 p.m., August 19th, 1916. Sister Ida B. Smith, president of the Relief Societies of the European mission, her son, Joseph F. Smith, and four traveling elders of the Nottingham conference, and about seventy members and friends of the Relief Society were present.

After the opening exercises, a short speech of welcome, in which Sister Smith was introduced, was made by the conference president.

* Independent of episcopal and patriarchal jurisdiction.

Sister Lillie Wheatley, president of the Leicester branch Relief Society, welcomed all in behalf of the Leicester society, and made a report of the good work being done in her society. She said that the sisters were doing their best to make the work come up to the standard that those over them had set for accomplishment.

Sister Elizabeth Badley, president of the Derby Relief Society, reported her society in a flourishing condition, and gave her views on the value and importance of the work.

Sister Rachel Breedon, president of the Eastwood society, said the branch over which it had been her pleasure to preside, was new, but she hoped to see the time when it would be one of the big ones, and do as much good as any of them. She took a great deal of pleasure in doing the work given her to do.

Sister Violet Haines, president of the Nottingham society, told of the joy she experienced in the work she was trying to do, and expressed the hope that she would be able to do her part and do it well. She reported her society as being in a fair condition, and hoped to see all do better work.

Sister Sarah Jackson, a veteran in the work, and former president of the Leicester society, gave a very timely talk, full of advice and counsel. She spoke feelingly of her associates in the Relief Society work, in her own branch, as she also did of her acquaintances in the other branches.

Each sister bore a strong testimony to the help given them by Sister Smith, and each asked God's blessings to attend her on her journey home, and all through her life.

President Ida B. Smith, in a very impressive way, told how hard it was to say good-bye to those whom she had learned to love as she did the sisters of the Relief Society. She advised all to remain firm and true to the testimonies that had been given to them. The gospel, she said, is the only thing in life that is really worth while, and if we lose that, we are in a worse condition than if we had never seen the light. She advised all to pay their tithes and offerings, to lead clean lives, so as to make clean records, as it will be from that the final judgment will be made. She warned them against insubordination, and told how it led to apostasy, and spoke of the power of faith and prayer.

The conference president then said the sisters were doing the work that God had given them to do. They were living in the way of life eternal, by doing the things taught by the Master Himself, caring for the widows and orphans, feeding the poor, and nursing the sick; this is religion pure and undefiled. He thanked all present for helping to make the meeting the success that all had felt it to be.

During the meeting, Sisters Lizzie and Louie Welch sang, "Unanswered yet," and Sisters Emma Stevens and Connie Lovett sang, "Some time we'll understand."

After the conference, the sisters of the Leicester branch served light refreshments, to which all were made welcome. All present showed their appreciation of the opportunity thus afforded them.

At 6 p.m. a Priesthood meeting was held. The sisters were invited to attend, which they did in goodly numbers. We had a total attendance of about sixty. A good time was had by all.

This was truly a day of spiritual feasting at each of our meetings, and at the baptismal service all present, to a marked degree, felt the rich presence and influence of the Holy Spirit.

LUCY GRACE, Secretary, pro. tem.

IRISH CONFERENCE.

The Relief Society conference was held at the Latter-day Saints' Hall, 15a Wicklow Street, Dublin, August 9th, 1916. Sister Ida B. Smith was present from Liverpool, and also her son, Joseph F. Smith.

The meeting commenced at 7 p.m., with twenty-eight saints and friends present. Sister Marie Youkstetter, president, presided. The meeting was opened by singing, "O how lovely was the morning." Prayer was offered by Elder George Brooks, Jr., president of the Irish conference.

Sister Marie Youkstetter gave a hearty welcome to all present, especially to Sister Ida B. Smith and Brother Joseph F. Smith. She then gave a short report of the work done in the branch, and said that, although there are only six members, all of them have worked very hard, and always attended to their duties. It has been a pleasure to work with them. She also bore a strong testimony of the gospel, as did all the sisters, expressing the pleasure that they all enjoyed at the Relief Society meetings.

The Sisters Youkstetter and Baker rendered a quartette entitled, "Dear to the heart of the Shepherd."

President Ida B. Smith expressed her pleasure at meeting with the sisters in Dublin once more, and gave them timely encouragement and advice. She told the sisters it was just as important to have their minds enlightened by the gospel, as to go on with the practical work of the society. She advised all to learn to fit themselves to be mothers, wives, and companions.

Sister Nellie Youkstetter rendered a solo, "Nearer, my God, to Thee," after which President George Brooks, Jr., made a few remarks on Relief Society work. He said he hoped that they would soon have a Relief Society in Belfast.

The meeting closed by singing, "God be with you till we meet again." The benediction was pronounced by Brother Benjamin R. Birchall.

MARY MOGERLEY, Secretary.

MINUTES OF IRISH CONFERENCE.

The semi-annual meeting of the Irish conference was held at the Princes Buildings, 106 Ann Street, Belfast, Ireland, on Sunday, September 3rd, 1916. There were present: Elder J. M. Sjodahl of the Liverpool office; President Benjamin R. Birchall of the Dublin branch; President George Brooks, Jr., and two traveling elders of the Irish conference.

The morning session commenced by singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Brother Walter Pring. Continued by singing, "Praise to the man who communed with Jehovah."

Elder Sidney L. Wyatt was called upon to give the sacramental thought, and explained the sacredness of the Lord's table. The purpose of the sacrament, he said, is to renew our covenants with the Lord, that we made in baptism. Only members of the Church should partake of it.

After singing, "How great the wisdom and the love," the Sacrament was administered by Brothers T. J. Ditty and T. H. Fulton. The conference was next favored by the recitation of the "Articles of Faith," and a song, "Oh, I had such a pretty dream, mamma," by the girls of the intermediate class of the Sunday School.

President George Brooks, Jr. welcomed the saints of the conference, and investigators, and friends. He said that all seemed to be working well in the conference. The questions were asked, "What are we living for on this earth?" "Have we any hope in our own hearts?" Mankind all have intelligence, and we are all gods in embryo. The hope we have is, that we are all doing the will of our Father. "If in this life only we have hope in Christ, we are of all men the most miserable." The greatest blessings of the Lord to us is contentment and hope.

President Benjamin R. Birchall, of the Dublin branch, occupied the remaining time of the session. He spoke of the Latter-day Saints' Church as his home. We each have a little river of God's grace in our minds; some day we shall receive a call to give up mortality; then we shall realize the river that flows in our minds. Let us show, by our obedience and good works, our love for Him. We are all here as ambassadors of His kingdom, and must work to roll on that cause which we represent. The Church was compared to a box of matches, and as a match, our life can be used for good or evil purposes. Some people's lives result in ashes, while to others "There is a life eternal, beautiful and bright." What we do often finds itself reverberated in our children. Let us then, "Scatter seeds of kindness."

The solo, "Dear to the heart of the Shepherd," was sung by Sister Sarah Church. Congregation sang, "Beautiful Zion built above." Benediction by Elder William W. Kent.

The afternoon session commenced at three o'clock by singing,

"Lo, a mighty God appearing." Prayer by Elder Sidney L. Wyatt. Continued by singing, "High on the mountain top, a banner is unfurled."

Elder William W. Kent, the first speaker, brought to mind the question that is often put to him while tracting, Why do you come out here to a Christian nation, while we are sending missionaries to the heathens? His testimony is that the mission he is on, is to preach the gospel of the kingdom spoken of by Christ in the 24th chapter of Matthew. The angel spoken of by John has flown in the midst of heaven bearing the everlasting gospel to preach to every nation, kindred, tongue and people; and that by the bringing forth of the Book of Mormon, a correct interpretation of the Bible has been given to the children of men. According to the plan of salvation laid down before the foundation of the earth, through the fall of Adam all should die, but in Christ all should be made alive. We have a great Architect in the work of Christ, and should follow this plan. According to this plan we are teaching the first principles of the gospel, faith, repentance and baptism, and "he that endureth to the end, the same shall be saved."

A duet, "We shall meet," was rendered by Brother and Sister Benjamin R. Birchall.

The names of the general and local authorities were presented and unanimously sustained.

Elder J. M. Sjodahl, next being called upon, said the reason we go to Christian nations is the same as that for which Christ instructed the apostles to preach the gospel in all the world, beginning at Jerusalem. God was anxious that the gospel of the latter days should be preached first to the "Christian world." Faith in the Lord Jesus Christ is the very foundation of this Church. Faith, is to believe. Abraham believed in God, and it was accounted unto him for righteousness. The meaning of the word believe is, be, meaning by, and lieve, live, or to live by, which is real faith. So, when we believe, we live by the divine power. God is our life. If we have faith, we must be baptized, which is the very act by which we put on Christ, and make a grand and glorious confession. One who believes in Christ, will pray to His heavenly Father and acknowledge His hand in every thing he receives. If we believe, we will observe the Sabbath; we will meet often and partake of the Sacrament. It would be well if the saints could make a little less work for the sisters on this day. If we believe, we will study the Scriptures. It is impossible to be saved in ignorance. "The glory of God is intelligence." Christ has surrounded Himself with intelligence. We must learn on earth what we must expect, that we may not feel strange when we go into the presence of God.

A duet was rendered by Sisters Sarah Hans and Agnes Montgomery, "I know that my Redeemer lives."

Services concluded by singing, "We thank Thee, O God, for a prophet." Benediction by Brother T. H. Fulton.

The evening session commenced at 7 o'clock by singing, "The Spirit of God like a fire is burning." Prayer by Brother T. J. Ditty. Continued by singing, "Rev'rently and meekly now."

Elder J. M. Sjodahl was the first speaker. He said that the Lord has again set up His kingdom, to grow and develop until it fills the whole earth, and Joseph Smith was the man chosen to bring about the restoration. A true prophet tells of coming events. He then explained what a true prophet is, refering also to some of the prophecies made by Joseph Smith, which have been fulfilled. He prophesied that the saints would be driven to the Rocky Mountains and become a great people; that the Civil War would break out, beginning in South Carolina. In the Doctrine and Covenants is recorded the calamities that would be poured out upon all nations, and the speaker declared that the time had now come. The Prophet predicted his own death, and sealed his testimony with his blood. After all these perilous times, the Millennium will be ushered in, when Christ will reign as King of kings and Lord of lords. Then there will be no more wars, but a universal brotherhood of man. During that time temples will be built in all nations, where vicarious work will be performed for the dead. Enmity of a religious nature will cease; we shall all love one another, until we all come to a unity of the faith. The evil one shall be bound, people will be educated to keep the laws of God, and we will live to the age of a tree. Death will be conquered and become our friend; to die will be like going to sleep and to be recuperated, rising in the morning of the resurrection.

Miss Bella Kennedy sang, "O my Father."

Brother Benjamin R. Birchall then speaking, said the elders, like Paul of old, when they see people who want to hear them, thank the Lord and take courage. At this meeting there are six persons who have traveled over forty thousand miles to preach the gospel. We are fully aware of all the slanderous remarks made concerning us. He related how one young clergyman of the Methodist persuasion was sent to Utah to convert the "Mormons." Here he ran against the question of "Mormonism," meeting the people in their own homes. Giving a graphic account of his conversion to the gospel, knowing as he did that he was preaching falsely for money, with no authority to officiate in the name of Christ. I know this to be true, he said, as I, myself, am that minister; that it is a long way between a Methodist minister and a "Mormon" elder, which eventually I became. He finally was sent to his own home on a mission, being rejected by relatives and friends. He bore a powerful testimony of the gospel, and said that we are fast approaching the Millennium. Are you doing all you can in investigating the gospel? We have to go and give an account of our lives to the Father.

President George Brooks, Jr., spoke a few words, and said we elders will be pleased to explain the gospel further to all who wish to investigate.

Conference adjourned by singing, "O ye mountains high." Benediction by Brother William Hamilton.

A Priesthood meeting was held September 3rd, 1916, at 5 p.m. All bore testimony to the truth of the gospel, and expressed a desire to continue in the work. Some valuable and encouraging remarks were made, and a good spirit prevailed among the Priesthood of the conference.

An auxiliary meeting of the Irish conference was held on Monday evening, September 4th, 1916, at 15a Wicklow Street, Dublin.

The meeting was called to order by Elder Benjamin R. Birchall, branch president. Singing, "Rock of my refuge." Prayer by Brother William Youkstetter. Singing, "Sowing."

Several of the saints bore testimony to the truth and divinity of the gospel.

The congregation sang, "O my Father."

Elder J. M. Sjodahl expressed his pleasure at meeting with the saints of the Dublin branch. He read from the fourth chapter of Micah, and spoke on "the mountain of the house of the Lord," and on the gathering of Israel, and the building of temples. He said our aim should not be to just get inside the door of heaven, but to enter into the presence of God in the home eternal. He also spoke on the keeping of the Word of Wisdom, and explained how, through the gospel principles, we should learn eventually to overcome all enemies, even death; for, he said, Jesus saves His people not only from sin, but from all the consequences of sin, including destitution, sickness, strife, and, finally, death.

The names of the general and local authorities of the Church were presented and unanimously sustained.

Closing hymn, "Guide us, O thou great Jehovah." Benediction by Sister Elizabeth A. Birchall.

WILLIAM W. KENT, Clerk of Conference.

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